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or v. 1—1944 303 a: 134 o, *i.e.* less than
 3:1 in A, while in B—
 v. 1945—2199 31 a: 32 o
 v. 2200—3183 79 a: 139 o
 or v. 1945—3183 110 a: 171 o

These figures do not seem to me to signify anything except an unsettled tradition concerning the use of *a* and *o* before nasals.

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Birut IN TATIAN,

In TATIAN CXXXVIII (= *Matt.* xxvi, 10) occurs the phrase: *Ziu birut ir hefigē themo uuibe?* The meaning is plain from the Latin: "quid molesti estis mulieri." But I have searched in vain for a grammatico-lexical discussion of *birut*. In the first place, why *birut* rather than *bērut*? The *bir-* must be *i*-umlaut of *bēr-*, but there is nothing in the termination to induce *i*-umlaut phonetically. BRAUNE, '*A. H. D. Gr.*' §308, *An.* 1, mentions 2. pl. forms *quidit, gasihit, ferit*, in the Monsee-Vienna Fragments, for *quēdet, gasēhet, faret*. But he says nothing of such forms in TATIAN. Are we to regard the *i*-umlaut as a transference from the 2nd and 3rd sg. to the plural, as in Icelandic the 1st sg. is umlauted by analogy of the 2nd and 3rd sg. (*cf.* NOREEN, §§445, 446)? SIEVERS, in the Introduction to his edition of TATIAN makes no mention of this *birut* (it should be given somewhere in the neighborhood of page 31), nor does he cite it in his glossary, sub *bēran*. Although *hefigē* is treated in the glossary as n. pl. of the adjective *hefig*.

In the next place, what is the exact lexical interpretation of *bēran* in the passage? The treatment of this verb in all the O.H.G. lexicons accessible to me is certainly *stiefmütterlich*. BRAUNE, in the Glossary to his 'Reader' contents himself with "*tragen, hervorbringen, gebären.*" SIEVERS, in his TATIAN, defines "*gebären, hervorbringen,*" citing passages that render the Latin *ferre, parere, gignere, etc.* GRAFF defines with "*ferre, parere, gignere, generare.*" SCHADE: "*Zum Vorschein bringen, hervorbringen, tragen, gebären; intransitive, Zum Vorschein kommen, treiben, wachsen, geboren werden.*"

No one seems to have thought it worth while to examine the verb in its Anglo-Scandian idioms. Now, SCHILLING and COSIJN, *MOD. LANG. NOTES*, Nov. 1886, Jan. 1887, have shown conclusively that the Anglo-Saxon *beran* occurs as an intransitive verb of motion = 'to go,' '*ferri*,' '*transire*.' To the passages cited by SCHILLING and COSIJN may be added *bēron ut hræðe*, 'Andreas' 1221, which GREIN renders "[*sie*] stürmten jährlings hinaus."

Beran in the sense of 'to go' will not explain the TATIAN-passage. But it will at least force lexicographers to enlarge their notions of the meaning of the verb. As for the Icelandic *bera*, its functions seem endless. VIGFÚSSON'S 'Dictionary' p. 58, column *b*, sub *B*, gives a variety of legal idioms, one of which approaches somewhat to the sense in TATIAN; viz., *bera e-m á brýn* (pl. of *brún*, 'eye-brow') = 'to throw in one's face, accuse.' But the nearest approach to TATIAN is that of the Modern English in such a phrase as: "Caius Ligarius doth beare Caesar hard," and "Bear with me," both in SHAKESPEARE'S "Julius Cæsar" (*cf.* MURRAY'S 'Dictionary' p. 732, nos. 16 and 17). The easiest explanation of the varied significance of the verb *beran* that suggests itself to me is this: primary meaning 'to carry,' '*portare*,' by figurative extension 'to carry in the womb'; secondarily, 'to carry oneself,' hence the endless Icelandic idioms cited by VIGFÚSSON p. 59 column *b*, sub *C*, all with the general sense of 'to happen,' *i. e.*, a thing brings itself about. And 'to carry oneself' in the sense of going through a physical or moral motion, or striking a physical or moral attitude, will explain not only TATIAN and SHAKESPEARE but also the Anglo-Saxon so-called intransitive 'to go,' and such modern English as 'the ship bore down upon us.'

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AN ADDITIONAL NOTE ON THE ETYMOLOGY OF *gospel*.

On a former occasion (*MOD. LANG. NOTES* iv, p. 104 f.) the ground was taken that the word *gospel* had become subject to the caprice of "popular etymology." A certain gloss of the